Magazine of Majlis Ansarullah UK

ANSARUDDIN

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" You seriously need to reflect over the word *Ansarullah* and the pledge which you recite in your meetings and gatherings....... You are required to fulfil the obligations to Allah and His creation. Set such standards of worship which would be a model for Khuddam and Atfal. Become models for your wives and for your daughters. Your sacrifices should also be such that others can benefit by your example."

From the address of Hadhrat Khalifatul Masih V أیدہ اللہ تعالی بنصرہ العزیز at the Majlis Ansarullah UK Annual Ijtema on 5th November 2006



Hadhrat Khalifatul Masih V[atba] laying the foundation stone of Masjid Maryam, Galway, Ireland



Civic Reception on the occassion of Foundation Stone Ceremony of Masjid Maryam, Galway, Irelad

بســــم اللہ الرحمٰن الرحیم

In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN

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Content

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Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ
لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad صلی اللہ علیہ وسلم is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

Editorial

Establishment of auxiliary organisations in the Ahmadiyya Jama'at is one of the most magnificent and greatest achievements of Hadhrat Musleh Ma'ud رضی اللہ عنہ. The auxiliary organisations were established under divine guidance to breathe new life into the activities of the Jama'at so that members are trained to a high standard. One important purpose behind these auxiliary organisations is that members of the Jama'at are established at a lofty position of piety and achieve nearness to God.

Hadhrat Musleh Ma'ud رضی اللہ عنہ declared it mandatory to enrol members into one of these organisations according to their age and gender so that every Ahmadi is always linked and in constant contact with one of the organisations and benefit from its blessings. It was also ordained that these auxiliary organisations hold their meetings regularly and organise annual gatherings so that every member gets opportunities to participate in *Zikr-e-Elahi* (remembrance of Allah). The importance of such gatherings can be judged by the fact that Khulafa have always graced these occasions by their presence and blessed the members with their inspiring addresses.

By the grace of Allah, Majlis Ansarullah UK holds their Annual Ijtema every September. This year, the Ijtema will be held from the 1st to 3rd October 2010. Ansar brothers are urged to attend this blessed gathering with great zest; it is expected that the attendance this year will be greater than the preceding years. It is hoped that members will endeavour to participate in this Ijtema, as according to the Holy Prophet صلی اللہ علیہ وسلم, angels descend in such gatherings, as mentioned in *Muslim* (Book of Traditions).

Abu Said Khudri relates that the Holy Prophet صلی اللہ علیہ وسلم said "When a company gathers for the remembrance of Allah, its members are surrounded by angels and are covered by mercy, and comfort descends upon them and Allah makes mention of them to those around Him".

It is also reported that Allah has angels who travel constantly looking for companies who gather for the remembrance of Allah. When they find one so occupied, they sit down with them and cover one another with their wings so that the space between them and the sky is filled. When the company disperses, the angels get up and ascend to heaven. Allah, The Lord of Honour and Glory, asks them "Whence do you come?" They answer, "We come from some of Thy servants in the Earth who proclaim Thy Holiness and Greatness and Unity and praise Thee and supplicate Thee".

He enquires: "What do they ask of Me?" They answer: "They ask of Thee Thy Paradise". He enquires: "Have they seen My paradise?" They answer "No, Lord". Then He enquires, "What if they were to see My Paradise?" They say "They also seek Thy protection" He enquires "From what do they seek My protection?" They answer "From Thy Fire, Lord".

He enquires: "Have they seen My fire?" They say "No". He enquires, "What if they were to see My fire?" They add "And they ask Thy forgiveness". Then He says "have forgiven them and bestow upon them what they ask for and have granted them My protection against that from which they seek protection". They say "Lord, there is amongst them one, a sinful creature who only passed by and sat down among them". He says "Him also I have forgiven. They are a company whose associate shall not be frustrated".

Dars ul Qur'an

بسم الله الرحمن الرحيم

وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ اِنَّ عَذَابَهَا كَانَ غَرَاماً اِنَّهَا سَآءَتْ مُسْتَقَرًّا وَّ مُقَاماً

And who (the servants of Gracious God) say, "Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment. It is indeed evil as a place of rest and as an abode.

(Al-Furqan, verses 66 & 67)

Commentary:

One sign of the servants of Gracious God that has been described in these verses is that they continuously pray to God that their Lord may keep the torment of Hell away from them since its torment is a great calamity and as Hell is an evil place both as a temporary resting place or permanent place of abode.

Although, the Hell in the hereafter is meant here, but also in this life anything that causes a person grief and strife, endangers his life, property and honour and disgraces him in the eyes of his people and his country, is a kind of hell for him. The word hell can be applied to any object that a person may approach with great eagerness and desire but on reaching it find himself unnerved, his face contorted with bad taste in his mouth. That is to say that first he is attracted to evil ways but when he is confronted by the result of his actions, he realises his mistake.

Keeping these meanings in mind, the mark of *Ibaad-ur-Rehman* (the servants of Gracious God) described in this verse is that they continuously pray, "O, God, save us from all such acts that may disgrace us in this world or in the Hereafter; save us from the hell of poverty and destitution; save us from the hell of lack of knowledge and ignorance; save us from the hell of immorality and debauchery; save us from the hell of worldliness and greed; save us from the hell of ruin of our future generations; save us from the hell of paganism and devilishness; save us from the hell of irreligiousness and *ibahat* (making the unlawful lawful); save us from the hell of remoteness from Thy love and approval; save us from the hell of hypocrisy and dishonesty; save us from the hell of wilfulness, falsehood, tyranny and oppression, since these evils, whether these arise temporarily or permanently, their presence is the cause of our destruction and infamy. We wish that these evils may never exist amongst us even temporarily let alone on permanent bases and that we always remain on the Right Path.

In addition to this interpretation of the above verse, a prayer to avoid the torment of Hell in the hereafter has been taught in it and it has been said that hell is indeed a very evil place, both as a temporary resting place or as a permanent abode. It is a very comprehensive prayer that has been taught to be spared from all the sufferings of this world and the hereafter and it is said that the mark of the chosen servants of God is that in spite of being successful in the world, the fear, of national decline, keeps them, forever, prostrated at the threshold of God and they pray day and night, saying, "O, God, let no evil develop in us or in our future generations so that we can become the inheritors of Thy Paradise."

If Muslims had remembered this Quranic prayer at each occasion of their victory and at every success had sought the refuge of God against the dangers of their national decline, then God would have kept them permanently under His blessings and their every step would have carried them forward to greater progress. Therefore, we should remember this prayer at all times, in all cases, so that we are saved by the grace of God from all types of torments of this world and the hereafter.

Dars-ul Hadith

On Repentance

Abu Hurairah relates that he heard the Holy Prophet صلى الله عليه وسلم say: "Allah is my witness, that I seek forgiveness of Allah and turn to Him more than seventy times a day" *(Bokhari)*.

Anas ibn Malik, servant of the Holy Prophet صلى الله عليه وسلم, said: "Allah is more pleased with the repentance of a servant of His than would be one of you who were to lose his camel in a barren desert and then find it suddenly." *(Bokhari and Muslim)*. The version in Muslim adds: "Allah is more pleased with the repentance of a servant of His than would be one of you who were to lose his riding camel, which carries his food and drink, in a barren desert, and, losing all hope of finding it, he were to lie down in the shade of a tree, and then should suddenly find it standing near him and should seize its nose-string and in his excess of joy should blurt out: O Allah, Thou art my servant and I am Thy Lord."

On Steadfastness

Abu Malik Ash'ari relates that the Holy Prophet صلى الله عليه وسلم, said: "Cleanliness is half of faith; the utterance of 'All praise belongs to Allah' fills the scales of good works. The utterance of 'Holy is Allah and worthy of all praise' fills the space between the heavens and the earth. Prayer is light; charity is proof of faith; steadfastness is a glow and the Qur'an is a plea in your favour or against you. Everyone begins the morning ready to bargain with his soul as a stake and ransoms it or ruins it." *(Muslim)*

Suhaib ibn Sinan relates that the Holy Prophet صلى الله عليه وسلم, said: "Wondrous is the case of a believer - there is good for him in everything, and it is so for him alone. If he experiences something agreeable, he is grateful to God and that is good for him. If he experiences adversity, he is steadfast and that is good for him" *(Muslim)*.

Abu Hurairah relates that the Holy Prophet صلى الله عليه وسلم, said: "Allah, the Exalted, says: I have no reward other than Paradise for a believing servant of mine who is steadfast when I take away a beloved one of him from among the denizens of the world" *(Bokhari)*.

Anas relates that the Holy Prophet صلى الله عليه وسلم said: "No one of you should wish for death because of any misfortune that befalls him. Should anyone be sore afflicted, he should say: Allah, keep me alive so long as life is the better for me and cause me to die when death is the better for me" *(Bokhari and Muslim)*.

On Truthfulness

Abdullah ibn Mas'ud relates that the Holy Prophet صلى الله عليه وسلم, said: "Truth guides to virtue and virtue guides to Paradise. A person persists in telling the truth till in the sight of Allah he is named Truthful. Lying leads to vice and vice leads to the Fire; and a person goes on lying till in the sight of Allah he is named a liar." *(Bokhari and Muslim)*

Hasan ibn Ali relates that he learnt the following from the Holy Prophet صلى الله عليه وسلم: "Leave alone that which involves thee in doubt and adhere to that which is free from doubt, for truth is comforting, falsehood is disturbing" *(Tirmidhi)*.

Hakim ibn Hizam relates that the Holy Prophet صلى الله عليه وسلم, said: "A sale agreement is revocable till the buyer and seller part company. If they tell the truth and disclose everything relevant to the transaction, it becomes full of blessings for both of them; but if they speak falsely and conceal that which should be disclosed, the blessing of the transaction is wiped out" *(Bokhari and Muslim)*

Writings of the Promised Messiah عليه السلام



Repentance and seeking forgiveness

"It is obvious that man is very weak by nature and has been charged with hundreds of Divine commandments. On account of his weakness, he falls short in carrying out some Divine commandments and sometimes he is overcome by the desires of the self that incite to evil. On account of his weak nature, he deserves that at the time of any slipping, if he should repent and seek forgiveness, God's mercy should save him from being ruined.

It is a certainty that if God had not been the Acceptor of repentance, man would not have been charged with these hundreds of commandments. This proves that God turns towards man with mercy and is Most Forgiving.

Repentance means that a person should discard a vice with the resolve that thereafter, even if he is thrown into the fire, he would not commit that vice. When man turns towards God Almighty with sincerity and firm resolve, God Who is Benevolent and Merciful, forgives him the particular sin.

It is one of the high Divine attributes that God accepts repentance and saves a sinner from ruin. If man had not the hope of his repentance being accepted, he would not be able to refrain from sinning.

The Christians also believe in repentance, but on condition that the person who repents should be a Christian. Islam lays down no condition for repentance. The repentance of the followers of every faith can be accepted leaving out only the sin of denying the Book of God and His Messenger. It is impossible that a person should attain salvation only through his conduct. It is the Benevolence of God that He accepts the repentance of some and bestows by His grace such powers on others that they are safeguarded against sinning." *(Chashma Maarifat, p. 181)*

Istighfar is a spiritual exercise

"Muslims have been bestowed two things: one for obtaining strength and the other for the practical demonstration of the strength that has been obtained. Istighfar is for obtaining strength. It is also called seeking help. The Sufis have said that as physical strength and power is fostered through exercise, in the same way, istighfar is spiritual exercise. Through it the soul obtains strength and the heart achieves steadfastness. He who desires strength should do istighfar" *(Malfoozat, Vol. II, p.67)*.

"There are some people who are aware of sin and there are others who are not even aware of it. That is why God Almighty has prescribed istighfar in all circumstances so that man should occupy himself with istighfar with regard to all sins, whether external or internal, and whether he has knowledge of them or not. A person should seek forgiveness for every type of sin whether of the hands, or of feet, or of tongue, or of nose, or of ears, or of eyes. In these days, we should supplicate like Adam: *Our Lord, we have wronged ourselves, and if Thou forgive us not and have not mercy on us, we shall surely be of the losers (7:24)*. This prayer has already been accepted. Do not live heedlessly. He who is not heedless would not be involved in any calamity that is beyond his strength. No misfortune arrives without Divine command. That is why I have been taught the prayer: Lord, everything serves Thee; then Lord protect me and help me and have mercy on me." *(Malfoozat, Vol. IV, p. 275)*.

Keynote address at

the 7th Annual Peace Symposium by

Hadhart Khalifatul Masih V أیدہ اللہ تعالی بنصرہ العزیز

I bear witness that there is none worthy of worship except Allah; He is One and has no partner. And bear witness that Muhammad صلی اللہ علیہ وسلم *is His Servant and Messenger. After this, I seek refuge with Allah from Satan, the rejected. In the Name of Allah, the Gracious, the Merciful.*

All the distinguished guests gathered here tonight, *Assalamu Alaikum Wa Rahmatullahi Wa Barakatuhu* (peace and blessings of Allah be upon you all)

After another year, a lovely evening has once again come when our dear friends belonging to different faiths and countries, but who are mostly British, have gathered here because they have a connection with the members of our community.

Some are old acquaintances, of course, and others are new. The fact that people of different countries, religions and cultures have come together and spared us their valuable time proves that they are all noble and decent persons with a desire for achieving a high objective, an objective that is the burning desire of every sincere person in this day and age. And so today, we have gathered here to talk about and listen to that word that can bring about tranquillity and contentment within our heart and that word is 'peace'.

This is but one word, yet it guarantees the tranquillity of one's heart; it is the guarantor of the tranquillity of our home; it assures the betterment and welfare of society; and it guarantees the prosperity of our nation. So, when this word confers so many benefits then why should we not find it attractive? Why should it not be the burning desire of the heart of every good person?

To achieve anything, you must work hard for it. You have to make sacrifices. The higher the objective, the higher is the sacrifice required.

It is necessary that a code of conduct be established in which a person has to sacrifice his or her emotions and respect the feelings and sentiments of others. It is necessary that a person should stand on his own two feet and safeguard himself from envying the wealth of others and it is necessary that one should help the poor and yet be happy to live within one's means. In short, if you desire to establish peace at any level, then it is essential that high moral values are exhibited, and guidelines need to be established for this.

The Holy Prophet صلی اللہ علیہ وسلم of Islam, peace and blessings of Allah be upon him, has taught us a golden principle, which is to choose for your brothers what you choose for yourself, because the lack of peace is caused by an anxiety of the heart.

And these anxieties are borne whenever deprivation is felt; when one feels oppressed; when one feels inferior and feels that there is no hope for justice; when the gap between the rich and poor widens; when one feels that there is a lack of equal opportunities for progress; when there are interferences in a person's faith by the powerful; and, when a country tries to prove its supremacy over another, and in the name of aid a superior power tries to take hold of the resources of another country.

When this golden principle is forgotten - of choosing for your brother what you choose for yourself, then these and many other similar factors blow peace into pieces.

It is extremely difficult to live up to this golden principle. If we reflect upon these major factors that I have spoken about that are required to establish peace, then disregarding self-centred persons who only think of themselves, even those who truly long for peace do not follow this principle to the standard required. And that standard, of course, is that what you choose for your brother you choose for yourself.

There are many people who want to create an atmosphere of love, affection and brotherhood, yet how many people are actually willing to sacrifice their own wealth so that the situation should improve and restlessness should end? At an

individual level there might be a few exceptions, here and there, where perhaps many people give a petty sum of charity, but it is an insignificant sacrifice and they are barely willing to forsake their emotions. When a large chunk of society and many countries become the victims of deprivation and cruelty, and become restless due to injustice, then hatred grows and such small sacrifices are rendered useless.

If we look at the world today, the majority are victims of depri¬vation, cruelty and injustice. Many powers are cruel and unkind to their own people, whether the cruelty is in the name of religion or the State itself. And Western governments, directly or indi-rectly, are involved in this oppression.

For example, will the hunger and famine in Ethiopia ever allow peace to be established in the country? On TV we see that very limited aid is being given to that country, but in this famine-ridden and economically shattered nation, such aid is hardly being used to feed the bellies of the starving people.

A larger amount is spent helping the rebels or the armies of the governments to purchase arms so that the so-called leaders can retain. control. Ethiopia is incapable of manufacturing weapons. So the weapons must be reaching them from powerful nations, or from particular factions in wealthy countries who have cast their net like the Mafia.

Why have the powerful countries not tried to find a solution to this deprivation, cruelty and injustice in the world? Merely issuing a statement or summoning a meeting of a committee of the United Nations and expressing disapproval is not enough.

Similarly, it is wholly inadequate for the powerful countries to express sympathy with the Palestinians on TV. Why can an effort not be made to establish peace in the same way as in Iraq and Afghanistan? I am not saying that what has occurred in Iraq and Afghanistan is right or wrong, but am merely pointing out that the more powerful countries took action according to their own perception to establish peace. APublic Inquiry about the Iraq War is taking place at present in the UK and many of the government officials involved are continuing to maintain that the war was justified, in spite of the fact that the vast majority of the UK public and its politicians consider the action to have been unjustified.

Now the people of Iraq and Afghanistan are reacting in their own way to these acts in response. It was a presumption that if action was not taken against those in power, then there would be a grave threat to world peace, and so action was taken to preserve the rights of the people; but, on the other hand, was similar effort not required to protect the Palestinians from external attacks? Even if we suppose that the Palestinians initiated the war, such a disproportionate punish¬ment could never be justified, whereby innocent children, women, elders and the unarmed are bombarded indiscriminately; an entire city is reduced to rubble, The Western media raised a great outcry, no doubt, and although the super-powers issued statements, no concrete steps were taken to stop Israel from continuing this cruelty.

Can those innocent children who saw their homes being destroyed; who saw their brothers and sisters being killed without any reason; who saw their helpless parents targeted whilst pleading for their lives; can those innocent children ever erase those horrific scenes from their memories? Their inner frustration, will make them anxious, and when this anxiety is manifested, it will result in further disorder and that will lead to a reaction to check it. And as is evident from the history of Palestine, such a reaction will, of course, lead to further cruelty on them.

In today's world, when an event occurs in one place, it is broadcast instantaneously throughout the world. As a consequence of witnessing images of such cruelty, Muslims will, no doubt, develop hatred, and such hatred will continue to increase. Malice and grudges in people's hearts will multiply. There is already talk of this cruelty being repeated. Let us see what steps these major powers take to prevent this happening.

The Holy Prophet صلى الله عليه وسلم has taught us that to develop peace and to remove hatred from your heart a person must help both the oppressor and the oppressed. Hearing this, his Companions said that they could understand the principle of helping the oppressed, but how could they help the oppressor? The Holy Prophet, peace and blessings of Allah be upon him replied that you can help the oppressor by stopping him from acting cruelly so that he can be saved from the Wrath of God.

It is necessary, therefore, to take practical steps to stop cruelty, regardless of whether it is the mighty or the weak that are inflicting the cruelty. Peace will

not be established merely by adopting UN Resolutions; practical steps must be taken. It is necessary to establish trust and build confidence and for this absolute equality must prevail. Differences between the rich and developed and poor and developing countries must be eliminated. All forms of veto powers should be removed and the finer points of justice need to be identified. We need to be loyal to our covenants, our obligations and our status, and this loyalty can only occur when it is followed to the letter and spirit of the law; double standards should be eliminated. Indeed, the media has also been calling for this.

The Holy Qur'an has taught us how to fulfil the requirements of justice; it says that even if you have to testify against yourself or your relative then you must do so.

How many matters are there that are presented in such an institution that was constituted after the Second World War so that the world could be saved from the horrors of war in future, where the major powers accept criticism against themselves and where they admit their own mistakes?

The decision of not admitting one's own error was taken at that time when the United Nations was formed and a provision for veto power was granted to the five major powers. The fundamental requirement for justice of even giving evidence against oneself was denied. How can this institute establish justice?

The strange thing, as I mentioned before, is that they were not loyal to their own principles.

Loyalty is borne from feelings of love and affection. At a personal level the feeling of love strengthens the feelings of loyalty. When a citizen loves his country then he exhibits allegiance and makes sacrifices for the sake of the nation.

If sentiments of love do not exist, then the spirit of sacrifice cannot be formed. Unless a person loves another he can never have good feelings in his heart towards him and he cannot faithfully fulfil the rights due to that person.

In an age where the electronic media has drawn us closer together, into what is called a global village, its benefit will only be felt when mutual goodness prevails. If, instead of good feelings, hatred emerges, if restlessness usurps heartfelt peace, then you must accept that this is not progress, but is something that will take you towards horrific destruction.

Here, I wish to make something very clear, and that is the relationship of mutual love, affection and loyalty between one person and another cannot be established until a relationship of love, affection and loyalty with the Lord Who created us is developed. Distress and anxiety exist nowadays in a large part of the world's population because the world has forgotten its Creator. People have forgotten the fundamental teachings of their faith. In fact, a great number of people even reject the existence of God.

The Founder of the Ahmadiyya Muslim community has also taught us that the majority of Muslims and non-Muslims have forgotten their fundamental teachings and have gone far away from God. This growing distance from God and religion is increasing the restlessness in the hearts of people. And he said that he had come, therefore, to remove such distance so that the rights of God may be discharged and the rights of God's creation may also be discharged with feelings of love and sympathy. When these teachings are acted upon then we will observe real peace; otherwise, agitation will once again bring about utter destruction in the world.

With reference to peace, I would like to also say that turmoil and restlessness has spread all over the world and every possible way to reduce it should be adopted. Instead of unnecessarily inter¬fering in the affairs of others and erecting walls of hatred, we should look to knock them down. The governments should not interfere where rights are not being violated. No laws should be proscribed regarding those matters that do not endanger the peace of the nation. Of course, where there is a threat to the peace of the nation; where there is a likelihood of harming the prosperity and progress of the nation; where the rights of citizens are unduly curtailed and where a person is made a symbol of hate due to his religion, there the Governments should interfere and legislate.

As I said before, and as you are all aware, the world has come together and the measures of distances have changed, and in every country people of different religions live side by side. Therefore, it is necessary and it is the need of the time that within our cosmopolitan societies, the bond of love and affection should be strengthened. Respect and honour for one another should be inculcated. Allegiance to one's country should be infused amongst the entire society, and most importantly,

the love of God should be instilled in the hearts of the people.

If these things are fostered then they will guarantee harmony within each country, and individual restlessness will be replaced by peace.

Over the past few years the hijab, or veil, has been made an issue in Europe. In France, in particular, an uproar has been created, and now they are seriously considering legislation that would partially ban the hijab. Following on from France, politicians in other European countries, and for their own political motives, are issuing statements supporting a ban and this is becoming a means of injuring the sentiments of Muslims.

Whenever I have reflected on this matter, I have never been able to understand what the problem with the veil is that it has become such a threat to governments. Is it such a heinous crime to wear a coat and cover one's head and chin with a piece of cloth that an entire Parliament should sit to pass a law against it? If it is prohibited for a woman to wear a cloth on her head, then why are men allowed to wear caps and berets on their heads? This means that tomorrow a ban could also be proposed against such caps.

I saw a cartoon recently in a newspaper in which a lady wearing a veil was standing next to a young man wearing a beret. The young man was saying to the woman, 'no burqah\ and the woman was saying to the man, 'no beret'.

These issues thus have become a source of sarcasm; however, there are some sober-minded people in whose hands are the reins of the Executive and Legislature who should not interfere with such matters. Should legislation be passed against Christian and Jewish ladies who also adopt religious attire? If bans are imposed against the Muslims, then Muslim countries may impose restrictions on some forms of Western dress in response. This issue has the potential to snowball and it will affect the peace of the world.

By all means, if there is any covering that hides the identity of a person and it is necessary to remove it to identify a person, then the governments or the authorities have the right to do so. But what a travesty, that a woman may be deprived from travelling simply because she is wearing the hijab; or a human life may be deprived of care in a hospital and left in the jaws of death because she was wearing a veil.

Then, for example, an intelligent girl who ranks at the top of her class, who is not just a Muslim, but an asset to the country in which she lives, is loyal to her country in every possible way, so much so that the love of her country is ingrained within her and she is willing to sacrifice all her skills and abilities for the sake of the progress of her country -and if this girl is prevented from carrying on her education only because she chose to observe hijab, not out of any compulsion, but due to her own free will; does this not render her bereft of her rights as a citizen? Will not this legislation that deprives her of education be the means of wasting a national talent?

This law has not yet been passed in Germany, but due to the bye-laws available to the admin¬istration of some schools, an Ahmadi Muslim girl whom I know, who is among the top-ranked students, is being deprived of her education. And there are many examples like this.

This national talent and the future of the country is being denied just because a Muslim girl wants to serve her country and at the same time wants to practise her religion of her own volition and happi¬ness. A girl is being deprived of this right merely because she has a metre worth of cloth on her head.

If this is a crime, then during the winter all European ladies will have to be deprived of their rights when they wrap their heads with scarves. Certainly, it is food for thought that whether it is such a crime to wear this one metre cloth, and whether wearing it renders a woman worthy of being deprived of her basic human rights.

Is this a definition of modern democratic governments that claim to safeguard the rights of its people? Is this the way to bring together people of different nations? Is this the way to foster love and affection amongst people? Most certainly, every just-minded person will oppose this because these things will make the walls of hatred ever higher and destroy the peace of the world.

Currently, the minarets of mosques have also become a major issue, in particular in Switzerland. I said recently at the 50th anniversary of one of our mosques in Germany, that if we suppose for one second that conspiracies are being hatched in mosques, then will bringing down the minarets stop such conspiracies?

Firstly, not every mosque can have such an objection raised against it. I said in Germany with certainty, and I say it here as well, that not a single allegation can be proved against Ahmadi mosques in any part of the world, that they are spreading the message of hatred or rebellion. If you really want to make such an allegation, and if you really want to make the allegation of destroying the peace, then wherever the conspiracy can be found, remove it from the map. Indeed, if you become aware of any conspir¬acies being hatched in any mosque or other place of worship, then it is the responsibility of the government to take immediate action. However, to make it a general rule that Muslims always hatch conspiracies in places of worship will sow the seeds of hatred.

Politicians in some countries make such statements as a means of cheap publicity. In Switzerland, it is only our mosque, Ahmadiyya mosque that has a high minaret, and so in newspapers its picture is printed and it is referred to as 'a symbol of peace and security'. Certainly, not all politicians are alike; there are some politicians who make it clear to even their party leaders that they are not in favour of such religious compulsion.

These days the world is passing through a financial crisis. It is said that the recession has ended, that we have passed through the worst and that now we are emerging from it to recovery.

But the public is still affected; jobs are still being lost; the purchasing power is still as affected as it was before. These are matters for governments and major steps must be taken, rather than making choices based on personal preferences.

Will a woman wearing or not wearing a veil affect the economy of the country or the world? Will the wearing or not wearing of a veil or having or not having a minaret affect the moral value of a country or will it lead to recognition of the Creator? Will the wearing or not wearing of a veil or having or not having a minaret improve or harm the peace of the world?

If it does, then I will be the first to accept it because Islam teaches that you should be willing to sacrifice something small for the greater good. But no! All these actions are strengthening the foundations of hatred.

For God's sake, in order to remove this hatred within your own circles, please act with justice, act with equality, and respect the feelings of others so that the peace can be restored, as has been said by so many guest speakers, almost - not almost -but all the guest speakers.

Amongst us tonight, Lord Eric Avebury is present whom I gave the Ahmadiyya Peace Award to just now. I consider him to be extremely honourable because he has always been a stalwart and at the forefront of upholding human rights. May God enable him to continue this work further, because upholding human rights is the guarantor of world peace.

Likewise there are a lot of other distinguished guests like Tom Cox, who was also a guest speaker and an old friend of the Community; Justine Greening, our MP for Putney; Laura Moffatt, MP for Crawley; Stephen Hammond, MP for Wimbledon and Siobhain McDonagh, MP for Mitcham and Morden. May they continue to work for the cause of developing peace in society as they have already spoken about it.

It is my prayer that mankind understands the value of humanity and fulfils the rights owed to each other.

Finally, I would like to once again thank all of you, who have come here with good sentiments and graced this occasion with your presence and shown respect for fellow human beings.

Thank you very much.

The Promised Messiah عليه السلام says,

'the righteous are those whose actions testify their belief. Belief is registered on their hearts and the pleasure of Allah is their highest priority. They tread on the fine and narrow path of Taqwa for the sake of God and are completely absorbed in His love. Each and everything which is a barrier between them and God, whether it be their conduct or behaviour, or negligence or laxity; they keep themselves far away from it'

(Tabligh-e-Risalat, vol. 10, pg. 103; Tafseer Masih-e-Maud, vol. 4, pg.225 & 226)

The authenticity of the Bible

Muhammad Ahmad Umar

Part 1 of 2

The Old Testament was written many centuries before the advent of Jesus. It is accepted by Christians as part of their Scriptures. Several Christian denominations believe it to be a divinely inspired document. A section of Christians consider it to be the actual spoken word of God. Although, the Bible does not make any such claim.

If a text is not free of contradictions and discrepancies, it cannot be taken as a word of God. The discrepancies only appear when the writer forgets what he has written earlier and may write something contradictory to his first statement, or another writer adds his own ideas into the text, which may be in conflict with the ideas of any previous writer. God has no such problem. He does not forget, therefore, no contradiction can appear in His statements. Any inconsistency found in a religious book is a sure sign of human interference. The cruel and inhumane teaching like killing the entire population of a nation including women, children and even the animals (Deuteronomy 20: 16) cannot come from a Merciful God.

According to Muslim point of view all the books revealed to the prophets, no matter when and where they appeared, were perfect according to the needs of the time and people, at the time they were revealed. As humanity progressed and human intelligence developed, a new teaching was required to suit the needs of the time. With the passage of time human interference and interpretation to suit one's own designs distorted the teaching that was originally revealed. It was the same Bible that the Jews were using at the time of Jesus, but different religious leaders divided the Jews into many different sects because of the different interpretations of the Bible. Sometimes those interpretations find their way into the text and become part of the teaching. This kind of interference with text creates discrepancies and distorts the teaching to the extent that it no longer provides the guidance it intended. When that happens, the book becomes redundant, and God sends a prophet either to remove any doubtful additions or a new teaching.

The Christian scholars also agree that its text has been interpolated. The Bible itself points to the fact that there has been interference with its text.

How can you men say: we are wise, and the law of Jehovah is with us'? Surely, now, the false stylus of the secretaries has worked in sheer falsehood. (Jeremiah 8: 8, New World Translation of the Holy Scriptures)

And the burden of Lord shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the Lord of hosts our God. (Jeremiah 23: 36)

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. (Isaiah 24:5).

Now we turn our attention to The Holy Bible to see if there are any inconsistencies found in it.

Contradictions and inconsistencies in the Old Testament

1) *The sons of Benjamin; Bela, and Becher, and Jediael, three.* (1Chronicles 7: 6).

Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third, Nohah the fourth, and Rapha the fifth. (1 Chronicles 8: 1-2).

Only the name of Bela is present in both the verses. Not only that the number of the sons of Benjamin is different in these verses, but the names do not match either.

2) ***So Moses the servant of the Lord died there in the land of Moab,*** *according to the word of the Lord. And he buried him in a valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this day.* (Deuteronomy 34: 5-6).

And the children of Israel wept for Moses in the plains of Moab thirty days; *so the days of weeping and mourning for Moses were ended.* (Deuteronomy 34: 8).

And there arose not a prophet since in Israel like unto Moses, *whom the Lord knew face to face.* (Deuteronomy 34: 10).

These verses are supposed to have been written by

Moses. In the first verse he is talking about his own death and that nobody knows the whereabouts of his grave. In the second verse he is saying that his death was mourned by the children of Israel for thirty days. In the third verse Moses is saying about himself that since his death no prophet of his calibre arose in the Israelites. It is obvious that Moses did not write these verses and that they are a later addition.

3) *And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen,* ***and pursued them unto Dan.*** (Genesis 14:14)

And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure; and they smote them with the edge of the sword, and burnt the city with fire. And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Beth-rehob. And they built a city, and dwelt therein. ***And they called the name of the city Dan, after the name of Dan their father,*** *who was born unto Israel: howbeit the name of the city Laish at the first.* (Judges 18: 27-29)

The city of Dan was captured 80 years after Moses, when its name was changed from Laish to Dan. The question arises here that how the name *Dan* appeared in a book written by Moses, when he is relating an incident which took place at the time of Abraham?

4) *And it came to pass after these things, that* ***Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old.*** (Joshua 24: 29)

So Job died, being old and full of days (Job 42: 17)

These references show that the Book of Joshua and the Book of Job are interpolated and both these verses are later additions. In the first verse Joshua and in the second verse Job has written about his own death; which is not possible unless they both came back to this world to write these lines.

5) ***And Abraham called the name of that place Jehovah-jireh:*** *as it is said to this day, In the mount of the Lord it shall be seen.* (Genesis 22: 14)

And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, ***but by my name JEHOVAH was I not known to them.*** (Exodus 6: 2-3)

If God revealed His name Jehovah to Moses the very first time, how Abraham could have called *the name of that place Jehovah-jireh?*

6) *And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.* (Genesis 12: 11- 12)

Abraham was seventy-five years of age when God told him to migrate from Haran towards the land of Canaan. (Genesis 12: 4). Sarah was ten years younger than Abraham. (Genesis 17: 17). That makes her sixty-five years old at the time of migration towards the Promised Land. From the time Abraham left Haran, it must have taken him quite a long time as he was travelling with his entire household. On his way, he passed through Sichem going toward the plain of Moreh. God appeared to him and showed him the land which he was going to give to his children. Abraham built an altar unto the Lord and continued his journey towards a mountain east of Beth-el. Abraham built another altar there before he resumed his journey (Genesis 12: 6-8). Famine forced Abraham to go to Egypt. When they were about to enter Egypt, Abraham was apprehensive that the king of Egypt would kill him and take his wife Sarah by force. The question arises here that why would any sensible person kill someone for a seventy years old woman? If Abraham thought his wife to be a *fair woman*, does not mean that everybody else would think the same. The whole story seems incredible.

7) *And Aaron the priest went up into mount Hor at the Commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.* (Numbers 33: 38)

And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died and there he was buried; and Eleazar his son ministered in the priest's office in his stead. (Deuteronomy 10: 6)

In the first verse Aaron went to mount Hor *at the commandment of God* and died there. According to the second verse he died at Mosera. How can a per-

son die at two different places?

8) *Therefore Michal the daughter of Saul had no child unto the day of her death.* (11 Samuel 6: 23)

But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite. (II Samuel 21: 8)

In the first verse Michal, the daughter of Saul had no children, but in the second verse she had five sons.

9) *So Jehoiakim slept with his fathers: and Jehoiachim his son reigned in his stead* (11 Kings 24:6).

Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. (Jeremiah 36: 30).

In the first verse, Jehoiakim's son inherited the throne at the time of his father's death but in the second verse, God himself is declaring that nobody of his progeny would inherit the throne. The first verse tells us that when Jehoiakim died, he was buried with his ancestors, but the second verse tells us that after his death the body of the king would be exposed to the heat of the sun during the day and to frost during the night.

10) *Yet hear the word of the Lord, O Zedekiah king of Judah; Thus saith the Lord of thee,* ***thou shalt not die by the sword: But thou shalt die in peace:*** *and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and they will lament thee, saying, Ah lord! For I have pronounced the word, saith the Lord.* (Jeremiah 34: 4-5)

And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. ***Then he put out the eyes Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.*** (Jeremiah 52: 10-11)

In the first verse God declared that the king of Judah will die in peace and will be buried with his ancestors with all the rites and rituals. In the second verse we are told that he was blinded by the king of Babylon and spent the rest of his life in prison.

11) *And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.* ***Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years,*** *and departed without being desired. Howbeit they buried him in the city of David, but not in sepulchres of the kings.*

(II Chronicles 21: 19- 20)

And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So ***Ahaziah the son of Jehoram king of Judah reigned. Forty and two years old was Ahaziah when he began to reign,*** *and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.*

(II Chronicles 22: 1-2)

Jehoram was thirty two years old when he became the king of Jerusalem, and he reigned for eight years. That makes his age forty years at the time of his death. At the time of his death his youngest son became the king of Jerusalem at the age of forty two. That makes the youngest son two years older than the father.

12) *And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.* (II Chronicles 21: 17)

And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned. Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri

(II Chronicles 22: 1-2)

The name of Jehoram's son, who became king after his death, is different in these verses. The first verse tells that the son and wives of Jehoram were carried away by *the Arabians*, who invaded Judah, but the second verse tells us that all of them were killed.

13) *And there was no more war unto the five and*

thirtieth year of the reign of Asa.

(II Chronicles 15: 19)

And there was war between Asa and Baasha king of Israel all their days. (Kings 15: 32)
The disparity is so obvious that it does not require any comment from us.

14) *Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.* (Genesis 19: 8)

And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law. (Genesis 19: 14)

Were the daughters of Lot unmarried as mentioned in the first verse; if so then where did the sons-in-law come from?

15) *And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you:* ***this is my name for ever, and this is my memorial unto all generatio***. (Exodus 3: 13- 15)

And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, ***but by my name JEHOVAH was I not known to them.*** (Exodus 6: 2-3)

What is the real name of God? In the first verse the name of God ***I AM*** is for ever, in the second verse it is ***God Almighty***. The third name is ***JEHOVAH***. Why God keep changing his name.

16) *And he said, Thou canst not see my face: for there shall no man see me, and live.* (Exodus 33: 20)

And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. (Exodus 33: 11)

With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then ye were not afraid to speak against my servant Moses? (Numbers 12: 8)

In Exodus 33: 20 we are told that no man can see God and live. In Exodus 33: 11 we read that God spoke to Moses *face to face*. Again, in Numbers 12: 8 God said that He would speak to Moses *mouth to mouth*. Which one of these statements is correct? Can any human being speak to God *face to face* and live?

17) *And it came to pass in an eveningtide, that David arose from of his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child.* (II Samuel 11: 2- 5)

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also. Samuel 11: 14- 17)

to be continued in next issue

Report
Ansarullah Charity Walk 2010

Report by: Aman Ullah Khan

With the approval of Hadhrat Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز, the Majlis Asarullah UK held its annual charity walk on the 13th June 2010 in Birmingham. By the grace of Almighty Allah the event was a huge success as over 2000 walkers including some 400 women participated raising £95,000 on the day.

The planning of this event had begun several months ago earlier in February, with the formation of an initial committee under the supervision of Naib Sadr, Mr Mansoor Ahmad Kahloon, who was appointed Nazime A'la charity walk. Sadr Majlis Ansarullah Ch. Waseem Ahmad Sb along with Nazime A'la and some other committee members, visited the Birmingham several times and walked different routes proposed by the local organising committee who had worked tirelessly in the selection of the walk route and its preparation.



Regional Nazim sahib Syed Imtiaz Ahmad arranged an initial meeting with Lord Mayor of Birmingham, on 24th February 2010 to discuss the possibility of holding the charity walk in Birmingham. The Response from Lord Mayor was very positive and he welcomed the delegate with open arms and extended his full support in holding this event in Birmingham.

In order to introduce the charities being supported and to allow the participants an opportunity to get to know each other, a pre-charity walk dinner was organised on 1st May 2010 in the Banqueting suite, Civic centre, Birmingham.There were 47 distinguished non Ahmadi guests including the Lord Mayor and Lady Mayoress of Royal Leamington Spa, the Mayor of Sandwell, Mr John Hemmings PC of Lib Dem for Yardley, 16 charity representatives, 4 Head teachers, councillors of Birmingham and Leamington Spa and the chief guest of the evening the Lord Mayor of Birmingham Cllr. Michael Wilkes and Lady Mayoress Vivenne Wilkes. In his speech he thanked the Majlis Ansarullah for holding the walk in Birmingham and passed on his best wishes to the organisation and all potential walkers. More than 15 charity representatives expressed their gratitude for the nomination and introduced their organisations and field of work. Sadr Majlis Ansarullah, in his welcome address explained the development of the walk over the last 25 years. He also highlighted the various humanitarian projects run by Ahmadiyya Muslim Association at the time of calamities such as earthquakes in Kashmir, Haiti, Japan and tsunami. Towards the end Regional Nazim sahib Midland region introduced the walk route using the power point slides. Finally Ameer sahib UK Mr Rafiq Ahmad Hayat gave his inspiring closing remarks and concluded the event with leading silent prayer. An ambrosial dinner was served to all guests who were present in the event.

The actual walk was scheduled to take place on 13th June 2010 in Birmingham. Sadr sahib Majlis Ansraullah stressed upon the good attendance of Ansar in the walk and set up the challenging target of £1,60,000. This target was then allocated to each region according to their tajneed. All Ansar were contacted through letters, phone calls and text messages and encouraged to raise at least £100 each. A special list of leading lights was prepared who can contribute more than £1000 for good causes. With the help of Great Ormond street Hospital & British Heart Foundation we managed to raise nearly £6000 through bucket collection at super markets and different railway stations.



One of the illustrious feature of the fund raising campaign was collecting funds for Gift of Sight. The Sadr Majlis Ansarullah urged all Ansar to sponsor at least one eye operation, a project run by the Humanity First in Africa. By the grace of Allah all Ansar responded well and raised over £35,000 for nearly 1000 eye operations.



May Allah accept the efforts of all the participants who donated for this project as a Sadqae Jaria.

To facilitate the walkers this year Majlis Ansarullah arranged special coaches. London Region booked 4 coaches whereas Baitul Futuh 5, Baitul Noor 4, South region 2, Middlesex 1and North East region booked 1 coach. To ease the pressure on the registration team all walkers travelling on these coaches were registered on board. By the grace of Allah over 1400 walkers participated only from Greater London. at Darul Barakat Mosque in Bordesley Green.

A large number of men, women and children wearing bright yellow vests were visible passing through the Bull Ring shopping centre and China town. Representatives of different charities were enthusiastic in joining in the management of the refreshme stalls along side the entire route. On the finish line some senior members The proceedings of the walk started at 11:30. After the address of Lord Mayor of Birmingham Cllr. Len Gregory, respected Ameer sahib led us in silent prayer and officially started the walk. The six mile walk started off with carrying the slogan 'Muslims for Loyalty, Freedom and Peace' and former heads of Majlis Ansarullah UK were there to welcome the walkers. They not only greeted the walkers but also distributed the certificates and medals. Local council and police is well worthy of appreciation for rendering their invaluable support to the organisers in the smooth running of the whole event.

The cheque presentation ceremony was convened in the afternoon and was attended by the deputy Lord Mayor of Birmingham Cllr. Michael Wilkes as well as local MP Chris White, Mr Steve McCabe MP from Leamington Spa. The Mayor of Leamington Spa was also in attendance at the session. The Lord Mayor of Birmingham and Mr Chris White MP praised the Ahmadiyya Muslim Association for their commitments and efforts to serve the humanity, event though they went through the huge trauma in Lahore only 2 weeks before the walk.

The Ameer sahib presided the final ceremony and presented special certificates to all Ansars who raised over £1000 for good causes. Similarly medals and shields were given to high fund raisers including children who raised over £100.

Ameer sahib also gave cheques to different charity representatives. Among the over 15 charities sponsored this year were included Acorns, Age Concern of Birmingham, British Heart FoundationGreat Ormond Street Hospital, Pancreatic Cancer Research, Sparks, St Basils, Rosie's Helping Hands, NHS Hospital Coronary Care Unit and different projects of Humanity First.

The success of this walk was due to the Mercy and Blessings of Allah and special prayers of our beloved Imam Hadhrat Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز. Hazur Aqdas was requested regularly for prayers for the success of the walk and the favourable weather on the day. Allah listened to these prayers and during the whole walk the weather was very good. Only when we finished our congregational prayer and all the walkers and guests gathered in the marquee for the final ceremony, the rain started pouring down heavily.



By the Grace of Allah two interviews of Nazim Midland Region Mr Imtiaz Ahmad regarding Ansar charity walk were broadcasted on the BBC WM and BBC Asian Network. Four different newspapers published articles on the walk and fortuitously Birmingham city council advertised this event on their website.

At the end we really appreciate the perseverance of all Zoama and Zoama A'ala, and Regional Nazimeen who worked hard to make this event a tremendous success. We also acknowledge here the invaluable assistance of regional organising committee in the planning and accomplishing this task in the best possible manner. May Allah bless them all. (Amen)

Comments & Media Coverage Charity Walk -2010

By the Grace of Allah two interviews of Regional Nazim Midland Mr Imtiaz Ahmad regarding Ansar charity walk were broadcasted on BBC WM and BBC Asian Network. The details of other media coverage is as follows:

Michael Wilkes' Blog

Thursday, 17 June 2010

Great Charity Walk

Deputy Lord Mayor's Blog 4

We recently had the great pleasure of attending the ceremonies concluding a charity walk in Birmingham organised by the Ahmadiyya Muslim Association involving over two thousand people.



This was a tremendous turnout and no less than fourteen good causes were supported by the sponsored walkers with a six figure total being raised overall. Our photo shows a busy scene at the end of the walk.

A total of £10,000 was raised for the Birmingham Fund for Pancreatic Cancer Research alone. This is something I've been raising money for over the past year and I'm delighted with this major contribution.

The walk was extremely well organised and walkers came from as far afield as Glasgow, Cardiff and London. The Ahmadiyya Muslims are fully involved with society as a whole, engage with all communities and have the message of 'love for all and hatred for none', for which they are pe rsecuted in some other lands. I thank the Association for their public-spirited example and generosity.

Posted by Michael Wilkes at05:20

Birmingham SAMARITANS Newsletter





FROM THE DIRECTOR'S CHAIR.....

On Sunday 13th June we supported a Peace Walk, held in Birmingham by the Ahmadiyya Muslim Association, to raise money for various charities including Samaritans. Marion, Roger 390, Graham, Alan and I turned up to help and we found ourselves running a refreshment stop for the walkers in the Peace Garden, just up from the centre. Afterwards we were given a delicious meal in a massive marquee full of walkers and dignitaries such as MPs and local Mayors. At the end of the meal there were speeches and presentations. I was given a cheque for the branch of £2500.
This was an inspiring day for lots of reasons. Over 2000 people ranging from about 5-80 took part in the walk and collectively they raised more than £200,000 for charity. The people we met and looked after us could not have been more friendly and welcoming as were the walkers themselves. The whole event was planned to perfection in a total of four months. The slogan of the Association " Love for All, Hatred for None" could not be more appropriate for today's world. Surprise, surprise there was no news coverage of the event which suggests to me that the media likes to deal with bad rather than good news, and reinforce stereotypes of certain sections of the community.

Thank You

Dear Aman,
I feel I had to write to you for several reasons.
1. Firstly a massive thank you for the donation of £2500 to Birmingham Samaritans. What generous people your members are! I can assure you that we are all volunteers and every penny will be spent on providing our 24/7 service to people who are in despair and need someone to talk to. Our treasurer will be sending you an official receipt in the near future.
2. Secondly I would like to say thank you for the wonderful hospitality shown to us by some of the friendliest people I have met in ages.
You really know how to make people feel welcome.
3. I'd like to say well done to all who organised the event.
You seem to have covered everything and it all worked like clockwork, even down to vans picking up the rubbish.
4. Finally I'd like to say how impressed I was by the speakers and particularly the gentleman who talked at the end and closed the proceedings. I have not heard such an intelligent and moving speech in ages and it gave me great hope for the future. With people such as yourselves practising what you preach, perhaps the world in future might become a more peaceful place.
Thank you once again.
Len Kedge, Director

Huddersfield Daily Examiner Tuesday, June 29, 2010 **Page 23** 023



DOING THE WALK: On the Muslims for Loyalty, Freedom and Peace charity walk (S)

Ahmadiyya Muslims stage charity peace walk

TWENTY members of the Ahmadiyya Muslim Association in Huddersfield raised £3,000 for charity on a national sponsored walk.

They were among more than 2,000 people taking part in a Peace Walk for Charity in Birmingham, which raised more than £95,000 for charities.

The Huddersfield contingent was part of an 75-strong party of Ahmadiyya Muslims from the north-east to take part in the six-mile walk through Birmingham city centre.

They were joined by members of the Ahmadiyya Muslim community from as far afield as Glasgow, Bournemouth, Gillingham and Cardiff.

Others taking part included local MPs and representatives of the police and the Royal Navy. The event was organised by Majlis Ansarullah UK, an auxiliary of the Ahmaddiya Muslim Association.

Charities to benefit include Sparks, Age UK, Scope, the British Heart Foundation, Great Ormond Street Hospital and Humanity First.

Huddersfield-based regional co-ordinator Fatihul Haq said the Ahmadiyya community had been recovering from the painful shock of attacks by extremists on their two mosques in Pakistan just a few days before the walk.

Despite this, they had gone ahead with the walk. Mr Haq said: "It was a fantastic occasion, made so much more special by the fact that were able to raise a lot of money for some excellent causes."

Love in Action

A Peace Walk for Charity/
A Charity Walk for Peace
on behalf of communal depravity and disparity,
and with the wonders of sunshine! (May it never cease!)

An expression of "Love for all/
Hatred for none" so pleasantly displayed.
For anyone answering the call
and participating, had got it all !

And so many charities benefited,
including our own Samaritans-
not just becauseDirector Len pitted
his wits, quiz-like, gainst any Saracens(!)-

so much as invited any of us
to volunteer the extra mile and, perhaps, grapple
with nothing more arduous or strenuous
than offereing walkers sandwiches, water or an apple!

An Ahmadiyya Muslim Association initiative
supported from all over the U.K.
Taking part in it, added to the life we live-
something positively worthwhile in our world today!

Graham 588 Shepherd / 14.06.10
Samaritans of Birmingham

Vet needs your help for charity walk success

A WIGAN vet put his best foot forward for charity.

Veterinary surgeon Dr Shams Mir took part in the annual charity marathon organised by the Ahmadiyya Muslim Association UK and is hoping that his particpation will not only raise some much needed funds for charities but also help promote a better understanding of his faith, Islam.



STEPPING OUT: Dr Shams Mir

Dr Mir, who works from the Sunrise Veterinary Surgery in Parbold, has already visited local residents asking for donations and sponsorship.

With the generous donations of friends, neighbours, work colleagues and residents in the Wigan borough he is hoping to raise £1,500.

Dr Mir said: "The money that I manage to raise will be be going towards a variety of charities including The British Heart Foundation, Age Concern, Scope, Great Ormond Street Hospital and the Haiti Earthquake Appeal, among others.

"I've been taking part in the 13-mile walk since 2007 and have enjoyed it year after year.

"I feel inspired to take part every year because it gives me an opportunity to raise money for different charities and also promote the ideals of freedom and peace."

If you would like to sponsor Shams contact him at Shams4charity@hotmail.co.uk.

Donations will be collected up until October.

Wigan Evening Post Saturday 19th June 2010

Luton News Wednesday, 16th June 2010

www.lutontoday.co.uk

'Bionic' man Mian wins charity recognition

CHARITY champion Mian Manawar Ali, 73, wouldn't let the small matter of 10 operations come between him and a fundraising walk.

"I've got new knees, new eyes, a new eardrum and I've had surgery for piles and a hernia," he cheerfully admitted.

"You name it, I've got it. I also suffer from asthma, diabetes, blood pressure and prostate problems."

But he still took part in the annual Ahmadiyya Muslim Association peace walk in Birmingham on Sunday. Sadly he didn't complete the 10 mile route.

"A van came and picked me up after I'd done about an hour and a half," he confessed. "I had a cup of tea and something to eat. But I did my best."

The father of four from Hazelwood Close in Luton raised more than £1,000 for several major charities, including the British Heart Foundation, Samaritans and Age Concern.

And the sprightly septuagenarian came away with his own certificate of excellence 'in recognition of outstanding efforts in raising funds for various charities in 2010.'

The former Vauxhall worker came to this country from Pakistan in 1966. He said his mission in life was to spread the message: 'Love for all, hatred for none.'

"We don't support terrorists and suicide bombers," he said. "We're trying to bring peace to this world."



CHARITY CHAMP: Mian Manawar Ali with his certificates

Report
Regional Ijtema Majlis Ansarullah North West Region

23rd May 2010

(Dr Ijaz Ahmad and Abdul Rauf Yusuf)



Majlis Ansarullah North West Region successfully conducted its regional annual Ijtema on the 23rd of May 2010.

The opening session was chaired by Dr Tanveer Arif, regional Nazim Ansarullah. The programme started with recitation of the Holy Quran by Mubarak Ahmad Nasir followed by the pledge and Nazm by Mohammad Rafiq Bhatti. Maulana Mohammad Akram Malik, Missionary in charge of the North West region, addressed the participants. In his speech, he emphasised the importance of Salat and Ansar's responsibilities to ensure that they and their family members observe regular congregational prayers, preferably in the mission house or nearest Salat centre.

The next session included sports activities and many



Ansar were able to attend and participate in Badminton and volleyball matches. These were coordinated by Kabir Ahmad.

Prior to lunch, three teams (Manchester South, Manchester North and the rest of North West) took part in Chinese whispers. The theme was healthy eating, regular exercise and avoiding smoking.

The Zohr and Asr congregational prayers were led by Mohammad Akram Malik Sahib.

The next session included various competitions. The Tilawat competition was facilitated by Dr. Sham's u Din Mir. Dr. Jalil Mian facilitated the quiz competition on basic knowledge on Islam and Ahmadiyyat. This was followed by three parallel



sessions on prepared and extempore speeches along with Nazam competitions facilitated by Dr. Ijaz Ahmad and Dr. Jalil Mian.

The final session was chaired by Ch. Wasim Ahmad, Sadr Majlis Ansarullah. After the Tilawat, pledge and Nazam, Sadr Sahib distributed the prizes to the winners of the various sport and academic competitions.

Sadr Sahib delivered a thought provoking speech on offering Salat, the Tabligh activities and charity walk and reminded us about our obligations and responsibilities. The final session was concluded by silent prayers led by Sadr sahib. 79 Ansar

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Wasiyyat Forum

A Wasiyyat Forum was held on Sunday 22nd of August. 51 Ansar members and similar numbers of other members from Khuddam and Lajna attended this forum. The aim was to approach Second Line Ansar (Safe Daum) and make them realise the importance of Wasiyyat as desired by Hazrat Khalifatul Masih V (aba). It was decided to make this forum interactive with presentations that would address a wide range of matters related to Wasiyyat. The power point presentation, prepared by Dr Ijaz Ahmad, included frequently asked questions and some audio clips. Members were invited to participate in the discussion and Muhammad Akram Malik Sahib provided answers in detail. May Allah enable us to act upon the wishes of our beloved Imam and may all Ansar members from the 2nd line be a part of this blessed scheme.

Family Tarbiyyat Forum

Report by Dr Ijaz Ahmad and Abdul Rauf Yousaf

Majlis Ansarullah North West Region organised a family Tarbiyyat forum on Sunday the 4th of July 2010 at Darul Amaan Mosque, Manchester. Dr Ijaz-U-Rehman, Naib Sadr Majlis Ansarullah, UK presided the session. After the recitation of the Holy Quran, Dr Muhammad Tanveer Arif, Regional Nazim, briefly outlined the programme.

Men and women were then split into various groups according to age. Each group was assigned a specific topic of common interest relating to contemporary issues. They were asked to have a discussion and formulate proposals for the benefit of all members. The groups were convened by two facilitators and they generated a healthy and productive discussion. The final session was jointly led by Dr Ijaz-U-Rehman and Maulana M. Akram Malik, Missionary Incharge. Representatives from each group then presented salient points of their discussion and put forward proposals. This session was very informative and thought provoking.

Regional Ijtema Ansarullah North East Region

The 15th Annual Ijtema of Ansarullah, North East, was held at Baitud-Tahueed on 16th May 2010. This was the first Ijtema of Ansarullah in the newly built mosque with beautiful surroundings.

The programme started at 10 am after breakfast and registration. The first session was chaired by Mr Bilal Atkinson, Regional Amir of North East. In the opening session, Mr Fatih-ul-Haq, Regional Nazim, welcomed the participants and spoke on the responsibilities of Ansar members.

Afterwards, two power point presentations on the 'Ten Condition of Bait' and 'Wasiyyat' were given by Maulana Tahir Selby, Regional Missionary, and by Dr Kameruddin of Scunthorpe Jammat respectively.

The academic programme included Talawat, Nazam, and speeches competitions. This was followed by a quiz which was very much enjoyed by the participants.

Regional Nazim had invited the NHS blood donation service to set up their stall in the main hall and their co-ordinator addressed members for five minutes. Participants were requested to register for blood donation and 70 Ansar and Khuddam members registered themselves for this noble cause.

A sports session was held after lunch and was enjoyed by everyone.

The final session of the Ijtema was chaired by Ch. Waseem Ahmad, Sadr Ansarullah, UK. Ijaz Rehman, Naib Sadr Saff-e-Awal; Mansoor Ahmad Kahloon, Naib Sadr Saff-e-Dom and Sheikh Rafiq Ahmad, Qaid Tabligh, from National Amla Ansarullah UK, addressed the gathering, emphasizing the importance of joining the blessed scheme of Wasiyyat. The members were also urged to go to villages for the purpose of Tabligh.

Finally, Ch. Waseem Ahmad, Sadr Ansarullah UK, addressed the gathering and reiterated the need of offering congregational prayers at the mosque and in Salat centres. The Ijtema came to its conclusion with silent prayers led by Sadr Sahib.

Regional Ijtema Ansarullah Middlesex Region

On Saturday 29th MAY 2010 the Middlesex Region Ansar held their annual Ijtema at Lampton, Hounslow. The first session started with the recitation of the Holy Qur'an and was led by Latif Khan Sahib, regional Amir. He reminded Ansar about their responsibilities. The academic events included Tilawat, Nazm, prepared and extempore speech competitions. There were a number of sports events and Ansar actively participated in all of these.

Rana Mashhood Ahmad, regional missionary, gave an address on the 'Importance of salat'. The second presentation was on the charity walak, which was presented by Javaid Haider.

The final session was attended by Ch.Waseem Ahmad Sahib, Sadr Ansarullah. He stressed upon Ansar the importance of the Wasiyyat system. The session was concluded by silent prayers.

Regional Ijtema Ansarullah East Region

Majilis Ansarullah East Region had their annual Regional Ijtema on Sunday 23rd May at Bait-ul Ahad. The proceedings 0f the Opening Session began in the presence of Ch. Waseem Ahmad Sahib, Sadr Ansarullah UK. After the recitation of the Holy Qur'an, regional Nazim Ansarullah, Mubashir Siddiqi, welcomed all the Ansar and guests. In his opening address, Sadr Sahib drew the attention of Ansar towards not only their responsibilities, but also to those involving their families.

Various sporting competitions were also held and all Ansar members participated. The second session began with a Wasiyyat forum. Azar Ahmedi Sahib explained the importance of the blessed scheme of Wasiyyat. Qaid Sahib, Tabligh, and Skeikh Rafiq Ahmad Sahib drew Ansars' attention towards the importance of Tabligh in villages. After this, the academic competitions were held. The final session was chaired by Chaudhary Rafiq Ahmad Javid Sahib, Naib Sadr Ansarullah, U.K. The regional Nazim Sahbi presented the Ijtema report and Naib Sadr Sahib distributed the prizes. 107 ansar members attended the Ijtema.

"If we have claimed to be Ansarullah, then we have to prove so by the performance of these tasks. We have to be prepared for every sacrifice. We have to destroy our ego. We have to change our thinking. We have to completely mould ourselves in accordance with the teachings that the Promised Messiah (as) has stipulated for us in this age. A verbal statement that we believe and we have become disciples and we are Ansarullah is not enough. Hadrat Isa (Jesus) (as) had these expectations of his disciples and they tried to fulfil them although not satisfactorily. But the disciples of the Messiah of Muhammad (saw) who raise slogans that they are the helpers of Allah have the duty that with total submission, perfect faith, enduring loyalty and absolute obedience, they will prove themselves to be such disciples who really and truly are Ansarullah".

(Address to Ansarullah By Hazrat Khalifatul Masih V أیدہ اللہ تعالٰی بنصرہ العزیز 2008)